MONTHLY

Regd. No. L 7676

Tahrik-i-jadid

Rabwah

AMAN 1359 H.S.—MARCH 1980 C.E.

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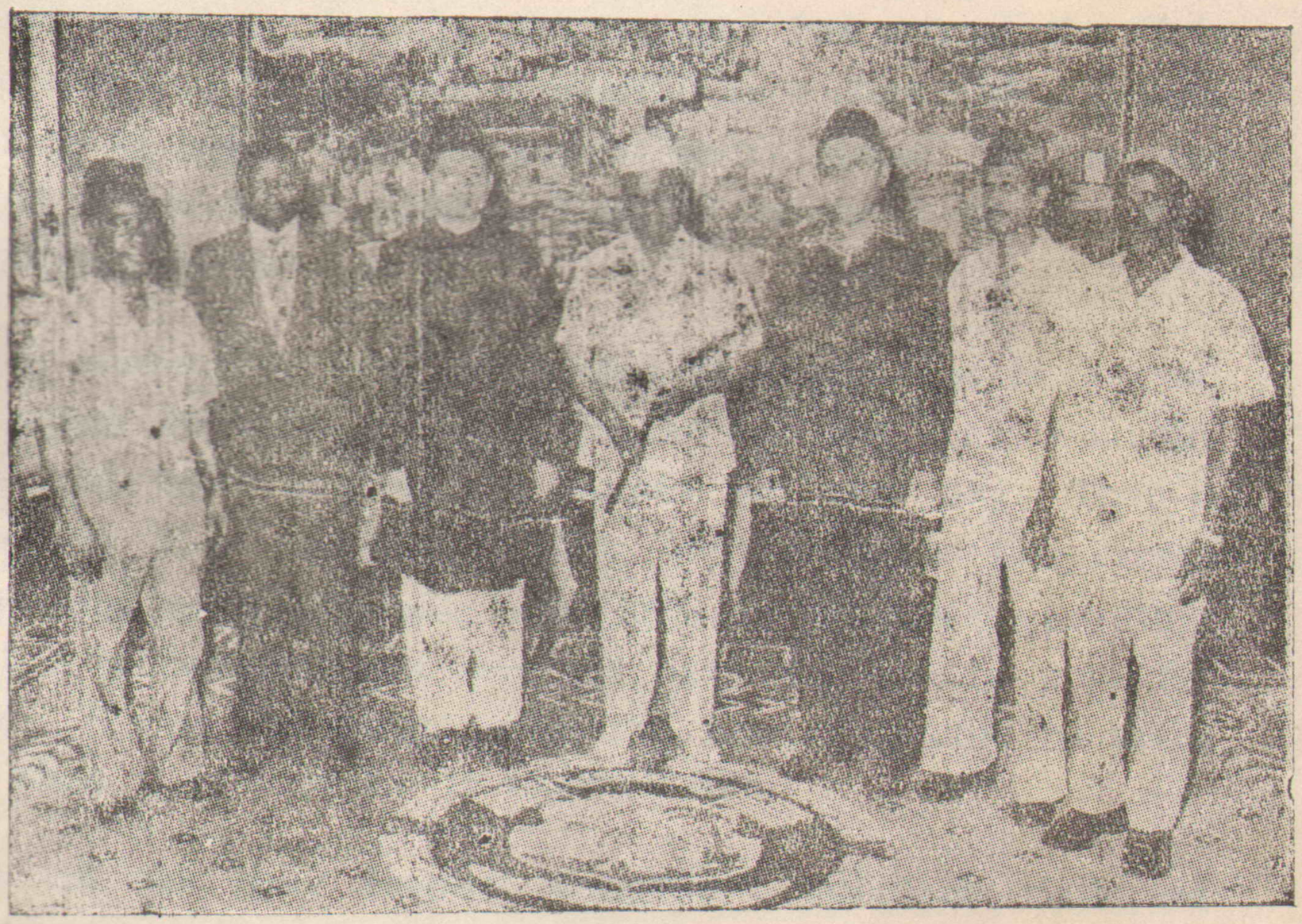
H. B. Mr. Tolbert, President of the Republic of Liberia with a delegation of the Ahmadiyya Jamaat headed by Maulana Ataul Karim Shahid, in the State House. This was Maulana Shahid's farewell meeting with the President.



مولانا عطاءالکریم صاحب شاهد امیر و مبلغ انچارج احمدیه جماعت لائبیریا ۔ اور جماعت کے بعض دیگر افراد سٹیٹ هاؤس میں هزایکسیلنسی پریذیڈنٹ ٹالبرٹ کے همراه ۔

مولانا شاهد صاحب پریذیڈنٹ صاحب سے الوداعی ملاقات کیلئے احمدیه وفد کے ساتھ پریذیڈنٹ سے ملنے گئے تھے ۔

Editor : **Nase**

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

MONTHLY

TAHRIK-i-JADID

RABWAH

Vol. XVI—No. 3

March, 1980

Editor

NASEEM SAIFI

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MALFOOZAT

Supplications–all the time

You should remember that the fact that God has started the Holy Quran with a prayer and He has also brought it to a close with a prayer, shows that man is so weak that he cannot purify himself without the help of God and unless he is aided by God he cannot make any progress in his righteous endeavours.

One should continue to pray even when he thinks that he has no difficulties (for which he needs to pray), for, he does not know what the will of God is and what is going to happen the next day. That is why it is necessary that one should pray so that he is safeguarded against hardships (that might otherwise befall him). Sometimes the hardship comes so all of a sudden that one does not have the time to pray for its being averted. If one has prayed before the time, he would be saved of the trouble when it is time for it to befall him.

A Hadees (of the Holy Prophet Mohammad, sallallaho alaihi wa sallam,) says: All are dead except those who are guided by God and all have gone astray except those who are guided by God ; and all are blind except those whom God gives eyesight.

In short it is very true that until a man becomes the recipient of the grace of God the love of this world is like a chain round the neck for him and only such people get rid of it as are blessed by Cod with His grace. But you should remember that the grace of God also begins through the prayer.

Malfoozat Vol. X

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KHUTBA

Follow the teachings of the Holy Quran and do appropriate deeds

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On the 8th of February, '80, Hazrat Khalifatul Masih III commented on verses 8-11 of Sura Yunus in his Friday Sermon and prayed to God that He may enable everybody to become His true servant and to win His pleasure.

The translation of the verses is as follows:

Those who look not for the meeting with US and are content with the life of this world and feel at rest therewith, and thou who are heedless of Our Signs. It is these whose abode is fire, because of what they earned. But as for those who believe, and do good works their Lord will guide them because of their faith. Rivers shall flow beneath them in the Gardens of Bliss. Their prayer therein shall be, Glory be to Thee, O Allah!' and their greeting therein shall be, Peace!. And the conclusion of their payer shall be, 'All praise be to Allah, the Lord of the worlds., 10: 8-11

Huzur remaked that there are two types of people in the world. There are those who for one reason or the other think that God is impersonal; they do not believe that they are going to meet God. It is either because they are of the opinion that God is so great and they are so small that He does not like to interfere in their affairs or because they think that He does not exist at all. They believe that there is no life after the life of this world; here they have to live any how and then they have to become non-existent. They do whatever they like; they feel free to commit all sorts of sins. They do not pay attetion to the Signs of God. Their deeds will make them deserving of the fire of hell.

There are others who believe in God. Their deeds are diametrically opposed to those of the people mentioned before. Their faith makes them do good deeds. Their belief in the life after death keeps them on

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جامعہ احمدیہ کا ایک طالبعلم مسٹر فواد کانو
سیدنا حضرت خلیفۃ المسیح الثالث ایدہ اللہ تعالیٰ
بنصرہ العزیز کی محبت سے حصہ پا رہا ہے۔

Receiving love and affection from Hazrat Khalifatul Masih III, is Mr. Fuad Kanu, a student of the Jamia Ahmadiyya.

the right path, for, they realise full well that they have to be questioned and they will be determined to be deserving of rewards or punishments. Even if they have any little of shortcomings, they receive the pardon from God and those shortcomings do not produce any harmful results.

The actions of these people-the second type-are appropriate and that means they act in complete accordance with the teachings of the Holy Quran; in other words the commands of God. They dye themselves in the dye of God. They imbibe the attributes of God.

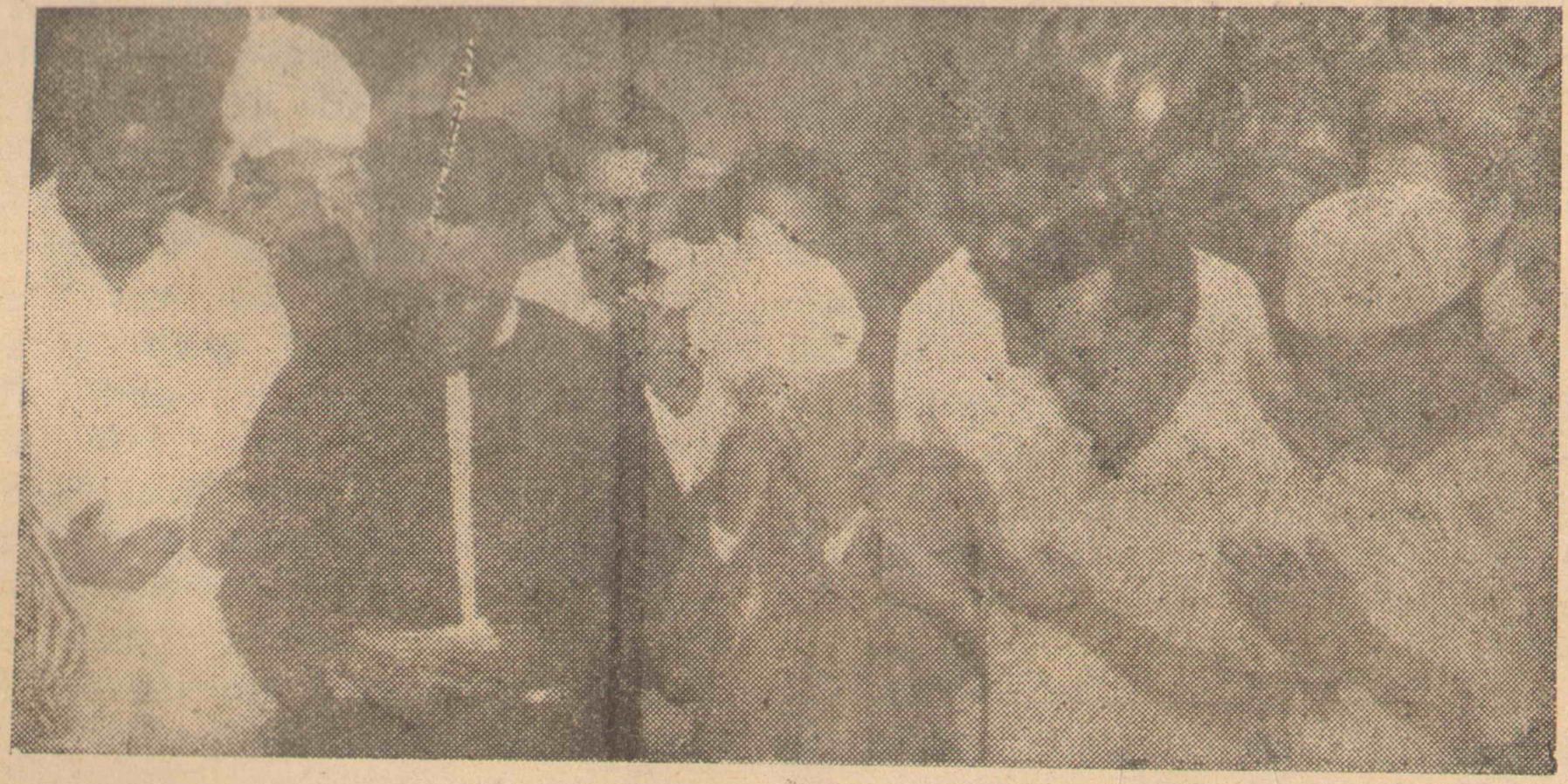
Huzur remarked that it should be remembered well, that this situation can be created only through the grace of God; none can do any of these things by himself.

In the end Huzur prayed to God that He may enable everybody to do what is required of him/her for the pleasure of God.

Prayers for the Mosque being built in the premises of the Ahmadiyya Muslim Secondary School, Freetown, Sierra Leone.

Second from left is Alhaj the Hon M. S. Mustafa, the then Acting Vice President of the Republic of Sierra Leone. Extreme right is Mr. A.B. Kamara, the Principal of the School.

This Mosque was mentioned by Hazrat Khalifatul Masih III, in his speech on the occasion of Jalsa Salana.



احمدیہ مسلم سیکنڈری سکول فری ٹاؤن کی مسجد کے سنگ بنیاد کے موقعہ پر
بائیں طرف سے دوسرے الحاج آنریبل ایم ایس مصطفیٰ صاحب جو ان دنوں
ملک کے قائمقام وائس پریذیڈنٹ تھے - دائیں طرف سے پہلے
مکرم ابوبکر صاحب کمارا ہیں جو سکول کے پرنسپل ہیں -

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Bring up your Children in the Islamic way of life

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Says Hazrat Sayyeda Ummi Mateen

Hazrat Sayyeda Ummi Mateen addressed the Women Section of the Jalsa Salana (1979) on 'the part that the women have to play in the victory of Islam over other religions". She quoted the Holy Quran, the Hadees and the writings of the Promised Messiah, alaihissalam, to show that it had been destined (and foretold) that the victory of Islam should take place in the latter days, or in other words, after the advent of the Promised Messiah. She quoted verse 10 of Sura Saf and verses 1—2 of Suratul Juma.

As for Hadees, she quoted Bukhari. The translation of the Hadees is : Even if the faith will have gone to the pleiades, a man, or some men, from among the Persians will bring it back.

She told the audience that the Promised Messiah, alahissalam, from the very begining defended Islam against the attacks from the followers of other religions and God had told him that He was with him and would succour him in all his endeavours. The Promised Messiah wrote in his book "Aina-i-Kamalat-i-Islam" to the effect "In this age a battle is going on between the religion and the sciences (worldly knowledge) but despite the attacks of the sciences on the religion one should not lose heart. Let it be understood properly and with great certainty that the victory will definitely be that of Islam ; Islam will not have to bow down for truce. This is the age of the spiritual sword of Islam. Just as Islam has displayed its might in the early days so it should be remembered that this is a prophecy that the enemy (of Islam) will have to retreat in humiliation and Islam will be victorious. Let the modern sciences attack Islam as hard as they possibly can and let them use any modern weapons, the ultimate defeat will be theirs."

She also quoted Tabligh-i Risalat : "There will be a new earth and a new sky. The days are approaching when the sun of truth will rise in the West and Europe will recognise the true God and after that the door of repentance will be closed, for, those who will have to enter will have entered with great force (in quick succession) and only such people will be left behind whose doors of the heart are closed and who love darkness and not the light. Very soon all the Millats will be destroyed except Islam and all the schemes will be proved fruitless except that of Islam, till the Deceit will be crushed."

She told the Gathering that since the rewards for the good deeds as well as the punishment for the evil deeds was the same for women as for men, it could not be that the efforts of the women in the field of the onward march of Islam

should be different from those of men. If the rewards are alike the responsibility should also be alike. They should make sacrifices the same way as the men do.

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She referred to the martyrdom of Hazrat Sahibzada Abdul Latif, may God be pleased with him, and remarked that he had really become a new person. 'The spirit of sacrifice has been made to continue by the Successors of the Promised Messiah and it is through these sacrifices that people are being trained for service to Islam, education is being imparted to a large number of people, mosques are being built, the Missionaries are being sent to all the parts of the world. All these things are being done and the Jamaat is moving forward steadily—and in fact with great speed, she said.

At this stage, Hazrat Sayyeda Ummi Mateen drew the attention of the ladies to the need for deep thinking as to what type of sacrifices on the part of women section would enable them to participate in this progressive scheme. Then she herself guided them by saying that the first and the foremost duty of theirs was to learn the Holy Quran so that they could teach it to others She laid stress on learning the Holy Quran and acting upon its teachings with the certainty that it was the most complete and practicle code of life. She also told them to read the books of the Promised Messiah, alaihissalam, and his Successors (Khalifas) for then and then alone they could really and truly understand the significance of the teachings of the Holy Quran.

The other thing that they had to keep in view, she said was that they should keep God and His Messenger dearest to their hearts and because of that they should be able to make all sorts of sacrifices.

She said, "I think the greatest sacrifice that needs the greatest struggle in this Age is to bring up our children in the Islamic way of life. This can be done by making them understand the importance of acting upon the teachings that God has given as the final code of life for mankind."

Hazrat Sayyeda Sahiba also told the audience that in order to follow the Promised Messiah in the true sense of the word, it was most essential that all of us could understand the significance of our relationship with the Khilafat. "Hold the Khilafat fast and give the Khalifa full obedience in everything that he says," she said.

In the end she said that the work allotted to them was great and the time at their disposal was short. She urged all the women of the Jamaat to realise their duties and fulfil them with all the sincerity of their heart.

She prayed to God that all of them may be enabled to do so.

Would you like your wealth (and your earnings) to be purified, or in other words would you like your wealth and your earnings to become more blessed and with increased visible or invisible value.

Then, pay the zakat as prescribed by Islam. Zakat—the very word itself—means purification.

Let's not forget that the blessings or the visible or invisible increase in value comes from God the Almighty.

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NOTES & COMMENTS

The Holy Quran

Hazrat Muslih Mauood, may God be plesed with him, says in his Tafsir-i-Kabir : So far as *Bismilla Hirrahma Nirraheem* is concerned it gives the gist of the teachings of Islam. And it is this : whatever is there in the world, it belongs to God, the Almighty, and whatever is happening here, it is being done by God Himself. There is nothing that can be said to be out of the control of God and there is nothing for which God stands in need of the help of others. Whatever is there other than God, is dependent on Him and it can do nothing whatsoever, without His help. This is what is called *Tawakkul* in Arabic language. In other words it can be said that this kind of human action is Islamically termed *tawakkul*. Thus it can be said that the words *Bismilla Hirrahma Nirraheem* are a commentary on *Tawakkul alallah* ; That is, we seek help from God—seeking help from such a God who provided every thing without our efforts or struggle or planning and produces the best results when those means are used for the achievement of our aim—yes, seeking help from Him, we begin our task. This is a brief translation of *Bismilla Hirrahma Nirraheem* and if we begin to comment upon it, books and books can be written to explain it at length.

This small verse draws our attention to the fact that Present is in the hands of God. For when a man says *Bismiila Hirrahma Nirraheem* (I seek help from God) it actually means that he says that the time through which I am passing and in which I want to do something, it is in the hands of God." For, if the Present is not in the hands of God, whom is he asking for help. Help is always sought from him who controls the Present. Thus if I ask for the help of God when I want to do something it means that I admit that God has the power over the Present. Then comes the word *Ar-Rahman*. *Rahman* means the one who gives without efforts or without any struggle on our part. In other words, it means that *Rahman* indicates that this attribute of God refers to the fact that all the things that are given to man without his efforts are included in this category. The creation of the skies, the earth, the water and the air, even the body of the man is included in this very category. *Rhmaniyyat* also includes all the talents and limbs that feel, smell or see. Rahmaniyyat also includes the animals, the mines, the stars and moon. In short whatever is to be met with in the world is included in this category (God has given these things to men without their asking for these things. On the other hand all such things for which we have worked — however little our effort may be—are classified under the cagory of *Rahimiyyat*.

There are only two types of things in the world : (1) The things which have come into existence without our efforts, (2) The things for which we have put in some effort. The things that have come into existence without our efforts are classified under the attribute of *Rahmaniyyat*. and the other type are

classified under *Rahimiyyat*.

The Hadees

A man who belonged to the tribe of Blai reports that he went to the Holy Prophet sallallaho alaihi wa sallam, with his father. The Holy Prophet took his father aside and said something to him in a low tone. The man says that he asked his father what the Holy Prophet had said to him. He replied : The Holy Prophet, sallallaho alaihi wa sallam, told me to be patient and forbearing while confronting some difficulties till God provides a way out or solves the problem.

It is generally said that haste makes waste. And when someone is in difficulty, to act without giving it much of thought, can create the sort of confusion that might spoil the situation. It is therefore very essential that one should do things especially in times of difficulty—patienly and without showing undue anxiety.

The Promised Messiah, alaihissalam, says : "You should remember that he who is running after this world and is a member of this (Ahmadiyya) Jamaat God does not take him to be a member of this Jamaat. Only such people are member of this Jamaat, in the sight ot God, as have abandoned this world."

"If all the moments of this life are spent seeking after this world, what do you have for the next world.' You should be particular in getting up early and offering Tahajjud Prayer and do so with great zeal and pleasure. As for the other prayers sometimes people become slack in them for the sake of their work but they must know that it is God alone who provides; they must offer their prayers at the appointed time. Zuhr and Asr can be offered together occasionally. God knew that some people would be weak and therefore He has permitted this thing (joining of two prayers) but three prayers cannot be offered together.

Reading habit

Hazrat Muslih Mauood, may God be pleased with him, was a great reader of books; he read books on almost all the subjects that can be thought of or that eould be made available. While reading he used to jot down notes in the margin of the books. Following is a list of the books which have notes written on them in his own hand; these books have now been catalogued in the Khilafat Library, Rabwah:

1630 books published by the Ahamdiyya Jamaat
1335 books on English Literature
816 Urdu Literature
680 books on history and biography
490 Economics, social sciences etc.,
302 Arabic Litrature
206 Mysticism
180 Christianity
177 Commentary on the Holy Quran
180 Philosophy and psychology
157 Hindu and Sikh religion
150 Ahl-i-Sunnat wal Jamaat
142 Hadees
142 Books on Islam (English language)
136 Ilmul Kalaam
135 Geography and General knowledge
122 Refernce books
101 Juridprudence
95 Homeopathy
80 Yunani Medicine
75 Communism

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74 Wonders of the world
50 Astrology and Maths
50 Budh religion
36 Aleopathy
35 Shia-ism
35 Baha-ism

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This list of books shows how varied was the reading interest and how large was the number of the books that he read-and read so keenly that he took pains to jot down notes in their margin.

Of course, there must have been many more books which he read, though he did not jot down notes on them; not every book is worth doing that.

Let all of us inculcate the habit of reading; that will immensely add to our knowledge and broaden our view and make us capable of understanding things much better.

'Heresy' trial

Edward Schillebeeckx, 65, wrote a book: "Jesus: An Experiment in Christology", in 1974; the book was written in Dutch. The Catholic Authorities took exception to it and now the writer is being questiond. Although the questioning is called a "series of talks" it is nothing less than a trial. Some of the items on the agenda of these serious talks are: Schillebeeckx's views on whether or not Jesus personally gave orders to found the church, and whether he actually rose from the dead. The Church is also concerned about his views which question the divinity of Jesus or the balance between 'human' and 'divine' in the case of Jesus. One member of the panel that is having talks with the writer is of the opinion that the writer believes that Jesus is less than God because he did not exist eternally with the Father in the Godhead.

It is said that the author is heavily influenced by liberal Protestant Bible scholarship of the past century. In this modern approach, the Gospels are not the unquestioned Word of God but collections of competing evidence about Jesus Christ, various layers of tradition subject to interpretation that may or may not bear resemblance to what historical Jesus did or said. English language reviewers of Jesus (the Book) have been less confounded and perplexed about Schillebeeck's notion of Jesus' divinity than about his murky meditation on whether Jesus rose bodily from the grave or merely lived on through miraculous renewal of faith on the part of his disciples.

It is opined that if the author is found guilty it could bar him from teaching at any Catholic university or the authorities might ask the Dominican order to suspend him from priestly functions, as happened to France's Jacques Pohier earlier last year for doubting the Resurrection of Christ, among other things.

But how long can this wind of change be averted? Yes, how long? The Time—American Newsmagazine—says in its issue for 24th of December, 1979, "A new poll in the Netherlands shows that only 47 percent of Catholics there think Christ is the Son of God, compared with 70 percent in 1966; fewer still believe in a personal God or life after death."

From the Newspapers

DAILY NATION, (Kenya)
Thursday, January 10, 1980.

Make 1980 year of supplication

We have had many national, territorial and world organisations, both religious and political, that had been working for the establishment of peace and cooperation among different nations, races and governments. They had lofty motives and their office-bearers and members had put in sincere effort to achieve the noble object of world peace.

In 1980, however, we see with great agony that all such organisations have been rendered impotent and helpless. Some of them are now defunct. Those still surviving have suffered defeat in the realisation of the aims they had set to themselves.

It becomes more agonising when we see the cold war in certain quarters turning on into active war and the war going on unabated for years at end thereby entailing untold misery and suffering and giving rise to unlimited fresh problems.

The tale of suffering and hardship has stretched to all lands, nations and continents. The people of same religion, race and nationality take pride in killing each other. There is destruction in the air, sea and land. Something surely has gone wrong with the inhabitants of the globe which they can not set right by themselves.

I, in all humility, hereby appeal to all God-fearing lovers of peace to pray to Almighty God to guide all peoples and their leaders to work for real and abiding peace on earth and save us all from the horrors of a devastating nuclear war of which we have had some experience in Hiroshimas and Nagasaki before and after the end of the Second World War.

Let us make 1980 the year of humble prayers and supplications to Him who can deliver us from the evil consequences of our greed, mutual

لکل داء شفاء
(تلخیص حدیث نبوی)

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FOR EVERY DISEASE.

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hatred and disunity and fill our hearts with love for all human beings and respect for their rights.

Sheikh M. Munawwar.
Chief Missionary,
E. A. Ahmadiyya Muslim Mission

The Pakistan Times (Lahore) has published the following letter in its issue for the 6th of February 1980.

The man who earned the distinction of having been the President of the U. N. General Assembly and twice President of the International Court of Justice at the Hague, is a national of Pakistan He is Ch. Mohammad Zafrullah Khan who celebrates today (Feb. 6, 1980) his 85th birthday. After independence he became the first Foreign Minister of Pakistan.

Ch. Zafrullah Khan has a very keen memory even at this age, and it would be a good thing to preserve his memories in the National Archives preferably recorded in his own voice.—MOHAMMAD SHAFI, New Garden Town, Lahore.

DAILY MAIL, (Sierra Leone)
Tuesday, October 30, 1979.

When Amir Saifi Expresses Gratitude

Appreciation must never be withheld. That in view, when I was returning from Sierra Leone, I offered my thanks to the citizens of the country for all the courtesies and kindnesses that I had received from them during my stay of a little over three years there. My expression of gratitude was published in the Daily Mail (Freetown) under the heading "When Amir Saifi expresses gratitude". The text is reproduced below (It will not be out of place to say that it was Daily Mail that published my weekly column for quite a long time). Naseem Saifi

"The former Head of the Ahmadiyya Mission in Sierra Leone, Naseem Saifi, has expressed his gratitude and warmest thanks to the numerous Sierra Leoneans he had dealings with during his tenure of office.

The gratitude is contained in a letter sent to the editor of the Daily Mail.

Amir Naseem Saifi left Freetown last week for Pakistan.

For the benefit of our readers, we publish the letter.

DEAR Editor, You have been very kind to me—and shall I say generous too—in publishing my weekly articles in your esteemed paper.

Now that I am going back to my country after a pleasant stay of three years in Sierra Leone, I should like to ask for your indulgence in allowing me to offer my thanks to my brothers and sisters in the length and breadth of this blessed country.

I have enjoyed peace, law and order of the country and for that my very hearty appreciation goes to the administration. I had the good fortune of meeting the people in all the walks of life and I am glad to put it on record that wherever I went and whomsoever I met I had respect, affection and courtesy in abundance.

To some extent, I can say that I am a widely travelled person and I can say it without any fear of refutation that the courtesy and

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mutual love that I have found here is simply unmatched.

I have met the President, a number of times and he has left a lasting impression on me. He is undoubtedly a very seasoned state man who knows how to bring the people together and how to move with them.

Alhaji M. S. Mustapha is an old, respected and dearly beloved friend ; very close to my heart. Wherever I might be I cant forget his warm feeling of brotherliness.

The Minister of Education Mr. A.K. Koroma and the Minister of Information Mr. Thaimu Bangura have been very helpful and very appreciative. Their doors were always open to me and their hearts were still more widely open for me (does this expression seem to be strange—may be, but it is very expressive of my feelings)—I could very easily have free and frank discussions with them and they always tried to go all out to give me the needed help.

While talking of somebody connected with education I cannot miss the name of Mr. S.I. Sesay (his friendship goes back to early sixties when I was in Nigeria and he went over there for studies and Mr. Abdul, the soft-spoken and courteous friend friend of all those who are connected with educational institutions.

I have mentioned the Minister of Information, with him goes the name of Mr. Mohammad Jaward Tunis, Deputy Director of SLBS and

(Left to Right) Editor of Tahrik-i-Jadid ; Maulvi G B. Saif ; Mr. Mohammad Taha Qazaq of Jordan ; Mr. Mustafa Sadiq of Egypt ; Maulana Mohammad Sharif ; Mr. Yusuf Khalid Dorwie—on the occasion of Jalsa Salana.

یہ تصویر جلسہ سالانہ کے موقعہ پر تحریک جدید کے دفاتر کے سامنے لی گئی

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a very large number of radio listeners and T.V. viewers. They have been kind and appreciative.

How pleasing it is when you meet someone whom you don't know personally and he/she says "Well, is it you that I see in the T.V. programmes?" The latest of this kind happeded when I went to the Standard Bank for my travellers cheques. Although the ladies there have always been very kind, but the one who was to prepare cheques for me, looked at my face, recognised me said a few words about my T.V. programmes and then she was personified help.

The officers and the officials at the Immigration deserve a lot of my thanks as also do the Deputy Chief Medical Officer and the staff of the Ministry of Health All of them have been kind and generous.

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May I also be allowed to make mention of the road users (with vehicles). You ask for the way and it is yours. You give way and a hearty appreciation goes up with lifted hand and smiling face (you can't find it else-where—at least I have not seen it anywhere).

The journalists who are in a way my co-professionals for I have edited weeklies and mothlies for no less than 25 years, have been very helpful and respectful. Mr. Samba Kamara, Alhaji Kassim, Alhaji Kabba Mr. Khalil Kamara, Mr. Vandi Kallon, Mr. Metzger (whom I can call my friend since the days when he was in Nigeria and we used to cross swords on several points)-all of them will be remembered and talked about when I am in Pakistan.

My typist Ayesha Yansaneh also deserves my thanks and appreciation for the selfless service that she puts in.

I really cannot mention the names of all the friends but that does not mean that I do not think of them. To all those mentioned and to those who have not been mentioned I say a very big thank you and in my own Islamic way Jazakumulla (May God reward you).

I am grateful to all of you. May God bless you and your families. If these few lines are published the readers will know of my feelings only when, with the grace of God, I shall have reached Pakistan.

God bless you and God be with you! Yours faithfully,
Naseem Saifi

Majlis Mushawarat

The 61st Majlis Mushawart will in-sha Allah take place on the 28—30th of March, 198).

Hazrat Khalifatul Masih III has approved the 20th of February/Tabligh as the last date for the suggestions to reach the Secretary, Majlis Mushawarat. As the regulation demands, all the suggestions must be presented to the local Jamaat, discussed there and approved by the majority of the membership.

The names of the Delegates should reach the Secretary by the 10th of March.

The Delegates must be such that they observe the Islamic code of life.

This is the Age of the Supremacy of Islam over all other religions. Nearly one hundred years ago when the Founder of the Ahmadiyya Jamaat said that there was no reason for despair and that very soon the world would begin to realise that Islam "is the religion that should be followed". The wind of change has started blowing and it is gaining momentum.

The next century of the Ahmadiy a Jamaat will, Insha Allah, be the century of the supremacy of Islam. We reproduce below an article by Dennis Bloodworth, titled "Islamic religious fervour worries Chinese". (The cutting has been sent to us by Mr. Ataul Mujib Rashed, Missionary incharge, Japan. It has been taken from Asahi Evening News, Tokyo and was published on the 8th of Dec. 1979).

Islamic religious fervour worries Chinese

Digitized by Khilafat Library Rabwah

by Dennis Bloodworth

The Observer Foreign News Service

Singapore — The first Chinese Muslims to make the holy pilgrimage from Peking to Mecca in the past 15 years may have had a narrow escape when Arab zealots gunned their way into the Grand Mosque.

A 16-strong party, they had set out for Saudi Arabia just one month before with the blessings of their Marxist-Leninst masters, who seek to beguile Muslims at home and abroad with "liberal" gestures toward their faith in order to rally them against the Russians.

But, like their Soviet rivals, the Chinese now find themselves treading quicksands of fanatical hatred and sudden violence evoked by the current Islamic revival.

Most of China's Muslims are minority peoples scattered across the sparse northwestern regions of the republic that share a long frontier with the USSR and pro-Soviet Mongolia, and their fragile loyalty to Peking must at all costs be maintained. While the Chinese watch the impact of the renaiscent religious fervour on their own faith-with narrowed eyes, therefore, they draw comfort from evidence that it has caught the Russians cross-footed.

The delicate structure of China's own Realpolitik, directed against the "hegemonists" in the Kremlin, has also been shaken by the Iranian explosion and is developing disquieting cracks.

It had seemed sound enough. Peking's policy toward Israel enabled the Chinese to look everyone in the eye simultaneously. China, standing together with all Islamic countries, supported the Arab and Palestinian peoples in their struggle.

Peking shares with the Gulf states their fear that Moscow may one day make a bid to shut off the flow of oil-tankers through the Hormuz, since for one thing that could half-paralyze Japan, on whose economic health wealth and wisdom China's all-important modernizatioh programme heavily depends. When Chairman Hua Guofeng passed through Teheran in August 1978, it was reported from Kuwit that he promised the Shah Peking's support if he would put together a military alliance for the defense of the Gulf against Russian expansionism. Pro-American, anti-Soviet Iran was the spindle on which China's strategic calculations turned.

The spindle broke, and the

Chinese became uncomfortable aware that the first non-Communist leader their Chairman had ever visited was an execrated fugitive, for whose blood his vengeful successors were ready to outrage all established codes. Peking's reporting of the seizure of American embassy in Teheran has been non-committal, but on Nov. 26 the Foreign Ministry appealed for a quick and peaceful solution to Iran's quarrel with the U.S., stressing that "accepted diplomatic immunities should be universally respected" When, on the following day, the hated Vietnamese hailed Khomeini's call for a "holy war" against America, the lines were drawn clearly enough for one to read between them. Khomeini was bad news. The Americans, to whose influence the Chinese so earnestly locked to stem the Soviet tide had been declared anathema. Fuel supplies for Japan, which still imports more than 15 percent of oil from Iran, might also be threatened.

If, as some predicted, Khomeini proved another Kerensky and the Iranian Communists later seized power in Iran, Moscow might well reap profit.

Sahibzada Mirza Mubarak Ahmad (second from right) with some delegates on the occasion of Jalsa Salana.

صاحبزادہ مرزا مبارک احمد صاحب جلسہ سالانہ کے موقعہ پر
بیرونی ممالک سے آنے والے بعض نمائندوں کے ساتھ

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From an article by Maulana Mohammad Sharif, Pnblished in the Daily Al-Fazl, Seerat-i-Khatamun Nabiyyin Number

In order to uproot injustice and cruelty

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The Holy Prophet Mohammad, sallallaho alaihi wa sallam, says:

1. Nobody should be enslaved.

2. The murderer should be made to lose his life except that the people (who are the inheritors of the deceased) are prepared to accet the ransom. In that case his life should be spared.

3. He who injures someone should pay for it in accordance with the judgment of the court.

4. He who destroys the property of someone should be made to replace it. If he cannot do it alone, his tribe (people) should be made responsiblie for it.

5. The daughters should not be put to death (as it was the custom that they were buried alive) nor the reprocreation should be hampered for no good reasons.

6. The wife should not be taken to be a slave or a 'proerty'.

7. The rights of the women and the children must not be usurped; special attention should be paid to them. They are also made the inheritors of the parents and the husbands.

8. Special care should be taken of the property of the orphans till they become adults and can look after their interests properly.

9. The judges should judge the cases impartially and do justice; they should try to remove the differences among the people so that they can live amicably.

10 The punishment should not exceed the offence. Moreover if the offender can be set right and put on the right track, by pardoning, he should be pardoned. It should be kept in mind, that in case of the offenders, the main objective to be achieved should be their reformation.

In addition to the above, the Holy Prophet, sallallaho alaihi wa sallam is also reported to have said, "Injustice and cruelty will become darknesses for the doer of these acts, on the Day of Judgement".

"God the Almighty gives chance to the offender (to put himself right) but when it is time to punish him and He catches him for this purpose, He holds him very strongly (for a

A Man of Faith

From pillar to post and back again
They push the man who says
My faith is all that I would keep
For all the ghastly days.

The kicks and pricks of bushy thoughts
And pranks of ugly deeds
May sway a man of lesser wit
'Tis faith that never heeds.

Whate'er the ups and downs are there
Whate'er the frightening game
A man of faith has nothing to fear
And none can smear his name.

The winds and clouds and roaring sounds
May cause an awful scene
The clapping crowd may mock and jeer
The faithful's ever serene

'Tis sure the faith is light of God
Its flames are heart and soul
My Lord! I have a little wish
You help me score the goal.

Naseem Saifi

severe punishment)."

The people should try all they can to avoid the opressed praying against them, which means that they should not oppress anyone at all. It also means that the prayer of the oppressed is very quickly heard and accepted by God, against the person who has oppressed him.

He who does not show mercy to others does not receive mercy from God. (A merciful person can never be unjust or cruel).

Islamic revival is a foregone conclusion. God's word must be fulfilled. Dialogue between the followers of various religions is of vital importance so that it may become easy for every one to accept the results of this revival. Let there be no rancour.

THE TARGET, Dec. 2, 1979 published the following :

Christians Discuss Islam

Digitized by Khilafat Library Rabwah

Delegates from all over the world were scheduled to start a meeting at the Kanamai Conference and Holiday Centre in Kilifi district yesterday to discuss Christian-Muslim relations.

The meeting is sponsored jointly by the World Council of Churches and the Christian-Muslim Relations project of the National Christian of Kenya.

The delegates will spend one week seeking for answers to various problems in Christian-Muslim relations in the world.

The problems to be discussed at the meeting include the impact of the '*Islamic revival*' that has been sweeping across the Middle East and some Asian countries. The delegates will also discuss Christian-Muslim marriages.

While at Kanamai, the delegates will meet Muslim leaders in the area which is predominantly Muslim.

The delegates will be split into task forces which will deal with specific issues and present their reports at the end of the week long meeting.

Christian churches all over the world have been taking a keen interest in their relations with Muelims, and there are now a number of church projects which deal specifically with Islam.

The Kanamai meeting is expect- to produce interesting information and ideas.

A number of delegates from Iran and Pakistan are also expected to attend the meeting. The two countries have declared an 'Islamic revolution' and there have been reports of harassment of Christians in Iran.

A fortnight ago, the Archbishop of Canterbury told Christians in Britain to pray for fellow Christians in Iran where the Anglican bishop was experiencing considerable difficulties with the authorities.

Some Christians have expressed fears in recent months over the effects on Christianity by the *Islamic revival*.

(*The clipping was sent to us by Maulvi M. Munawwar, Missionary in charge, Kenya*).

The Ahmadiyya Jamaat very firmly believes that Mosque is the Spiritual and social centre for the Muslims and therefore it is necessary that the Mosques should be built all over the world. Our Missions abroad take keen interest in this project. Below we reproduce a report published in the Nigerian Observer, 25th of Oct, 1979 (With thanks to Maulana M Ajmal Shahid, Amir and Missionary in charge, of the Ahmadiyya Muslim Mission, Nigeria)

The Nigerian Observer Thursday, October 25 1979.

Ahmadiyya Mission opens new mosque in Benin

Digitized by Khilafat Library Rabwah

The Central Mosque of the Ahmadiyya Muslim Mission Benin City was officially opened recently by the head of the mission in Nigeria, Maulana Mohammad Ajmal Shahid.

He also laid the foundation stone of the mission's house estimated to cost 25,000 Naira.

The mosque was built at a cost of over N20 000 by the Benin Jamaat of the Ahmadiyya Mission through self sacrifice and aid from Maulana M. A. Shahid popularly referred to as the Amir.

The mosque situated at 25 Freedom Street, behind the Ogbe Stadium has accommodation for about 750 worshippers.

In an address by the Amir, he congratulated the Benin Jamaat for its hardwork and faith in the cause of the Ahmadiyya Muslim Mission.

Also speaking on the occasion, the Chief Imam of Benin Alhaji A. Y. Otokiti who was chairman said that the mission'scentral mosque brings to 14th the number of mosques in Benin City.

He said that the Ahmadiyya Muslim Mission has been in existence in Benin for the past 30 years, but had no permanent place of worship.

He congratulated the brains behind the Benin Jamaat and wished them Allah's guidance in fight gainst ungodly worships in and around Benin City.

Earlier, the secretary to the Benin Jamaat Brother Abdul Azeez Oaihimre had in a welcome address observed that the opening of the Central Mosque was the fulfilment of the dreams of the Amir and a handful of devoted members of the Jamaat.

He expressed the mission's gratitude to Alhaji Otokiti the Chief Imam of Benin Central Mosque for allowing the mission use his personal mosque for its Friday free of charge in spite of opposition.

He announced the mission's other commitment in constructing house attached to the Central Mosque to enable them qualify for a resident missionary.

A total of N2,400 was collected on the spot towards the construction of the mission's house.

The Imam of the London Mosque, Maulana Sheikh Mubarak Ahmad, wrote the following letter to the Sunday Telegraph and it was published on the 2nd of Dec. 1979.

Islam's faith

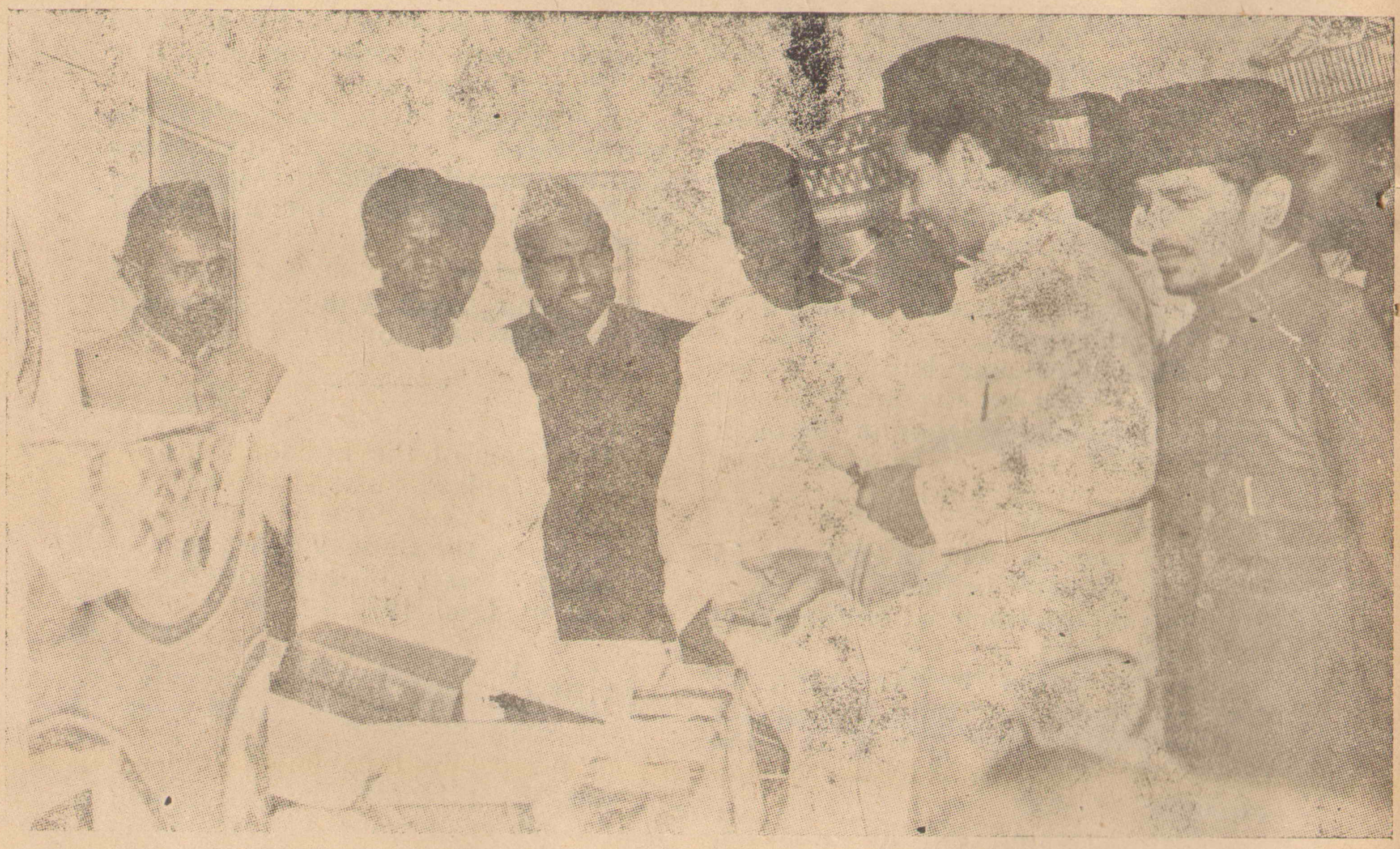
Your editorial comment "Silence of Islam" prompts me to submit that Islam condemns violence practically in all conditions. It lays down the principle that if one nation transgresses against another, then the rest of the nations should get together and take appropriate

action. This was the principle on which the United Nations Organisation was established. But alas! Vested interests of big powers have invariably trampled the legitimate rights of the weaker nations and have constantly made them victims of clever manoeuvrings.

Islam, as opposed to the above, transcends all boundries of vengeance, spite, vindictiveness and retaliation, but exhorts its followers to grant protection to life and property of all innocent people. Even the treacherous unbelievers must, according to the Holy Koran, be dealt with mercifully. It says: "Thou wilt constantly discover treachery on their part, except on the part of a few of them. So pardon them and over-look their defaults. Surely, God loves the benevolent (5 : 14)." Again the Holy Koran says: If you forbear and pardon and forgive, then surely, God is Most Forgiving, Ever Merciful (64 : 15).

The basic direction to which all other war directions are subject are: "Fight in the cause of God against those who fight against you, but transgress not; surely, God loves not the transgressors (2:191)."—SHEIKH MUBARAK AHMAD, The Imam, London Mosque, London, SW18.

Maulana M. Ajmal Shahid is showing some books to the visitors at an Exhibition of books, in Nigeria.



احمدیہ مشن کی طرف سے لگائی ہوئی کتابوں کی نمائش میں مولانا اجمل شاھد صاحب
زائرین کو کتب دکھا رہے ہیں۔

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THE PRAYER

The Al-Hakam of February 24, 1901 reports that one day some people were discussing the position of a man who joins the congregation in Roku. The question was whether he would count that Raka'at (preceding the Roku) as having been offered or he would have to repeat it.

The Promised Messiah, referred the question to the Ulema sitting around him and they gave full explanations of the views of various Sects of the Muslims. Having heard all of them, the Promised Messiah said, "My own view is that Laa Salaata illa bil faatihatil Kitaabi i.e there is no prayer without the recitation of the Suratul Fatiha. Whether a man is being led in prayer or he is praying all alone, he must recite the Suratul Fatiha. The Imam must in no case recite it hurriedly, rather, he should do so at a slow pace so that his followers may listen to his recitation and they should make their own recitation also. If he likes, the Imam may stop for a while after every verse so that during that stoppage the followers may be able to recite that verse. However, the followers must be given the opportunity to recite Suratul Fatiha, for this recitation is very essential.

But if despite all the possible efforts that he could make, somebody has not been able to join the congregation before the Roku, he should count that Raka'at as having been offered and he will not have to repeat it. Although he has not recited Suratul Fatiha for that Raka'at but since we read in the Hadees that such a person has not to repeat his Raka'at he should take it to have been offered.

You should remember that there are two kinds of injunctions. At one place the Holy Prophet says that Suratul Fatiha must be recited because it is the Mother of the Book (the Holy Quran) and that is the most essential part of the Prayer, but at another place he has also said that if somebody cannot join the prayer before the Roku he should count his Raka'at as having been offered. But here the condition is that he must have made all the efforts to join the congregation earlier than that.

My heart is such that everything that is unlawful is repugnant to it and I do not feel in the least that I should go near it. As for the matter under discussion, it is quite clear that when a man has acted on three parts of the prayer and only one has been left behind and that even due to some unavoidable circumstances, missing of this part should not matter much. Any leave that God has granted must be availed of. Of course he who first shows indifference towards the prayer and then joins in the Roku must remember that the whole of his prayer is quite vitiated.

Educational Institutions

The Jamia Ahmadiyya, Rabwah, held their Annual Games on the 29th-31st of January, 1980. At the time of the distribution of prizes, Maulana Zafar Mohammad Zafar, ex-Professor of the Jamia (and an ex-student also) was the Guest of Honour.

In his Address to the students, the Guest of Honour drew the attention of his audience to the fact that the knowledge could not be of any value unless it was accompanied by action. He said, 'The books that you read are quite easily available and therefore they are read by a large number of people. It is not the reading of the books that makes the difference; it is our putting the knowledge gained from there, into practice. If you really seek after supremacy, you must make the best use of your knowledge."

Talking about one's ego, Maulana Zafar said, "It is not easy to get rid of low passions. One has to try hard—and do so constantly. You should always analyse yourself. In fact it is one's own analysis that pushes him forward, for if one does not know what his weaknesses are, how can he improve upon his present position."

He also stressed the importance of conscience and told the students that they must never ignore it. It can be a very good guide for you, he said.

He said he was very lucky to have studied with very able teachers like Hazrat Hafiz Raushan Ali, Hazrat Maulana Sayed Sarwar Shah, Hazrat Mir Mohammad Ishaq.

After the Address of the Guest of Honour, the Principal of the Jamia Ahmadiyya, Malik Saifur Rahman thanked the guests and the students and requested all of them to pray that the staff and the students of the Jamia may be enabled by God to perform their duties in the best possible way.

Mr. M. A. Tahir of the Ahmadiyya Muslim Secondry School, Rokupr, Sierra Leone reports that the science equipment worth two thousand leones (nearly twenty thousand rupees) has arrived. It is hoped that the students will be able to make good use of it. It will certainly please the people of the area that the Mission is not leaving any stone unturned to satisfy the needs of the students.

Mr. Tahir has also very good-things to say about the activities of the Jamaat as well as those of the Ahmadiyya Clinic which is now headed by Dr. Umar Din.

He requests the friends tc pray for the help of God for all those who are busily engaged in serving mankind, in any part of the wo ld.

EXPORTERS
OF
BOOKS ON ISLAM
The Oriental & Religious Publishing Corporation Ltd.,
Rabwah, Pakistan

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Sierra Leone

Maulvi Khalil Ahmad Mobashir, Missionary in charge, Bo area (Sierra Leone) reports that a District (Circuit) Conference was held at Banda Juma Sowa under the Chairmanship of Maulvi M. S. Shahid, the Amir and Missionary in charge, Sierra Leone. Last year the Circuit Conference was held at Koribondo.

It was addressed by the Amir and Missionary in charge; Maulvi K. A. Mobashir; Mr. B. A. Akhtar; Muallim Musa Kamara; Alfa Idris Manya; Alhaji Sharif; Pa Alhaji Rogers and Paramount Chief Alhaji Ibrahim Sowa. The Holy Quran was recited by Mr. Fuad Kanu (who is now attending the Jamia Ahmadiyya at Rabwah).

The Amir in his inaugural address expressed his pleasure at having been sent to Sierra Leone once again and said that he was pleased to meet his old friends. He also expressed his delight at there being a number of Muslim Organisations working for the upliftment of Islam. He opined that it was a credit for the Ahmadiyya Jamaat that even those who were not its members were encouraged by its example to do whatever they can to serve their noble religion.

Mr. B. A. Akhtar, Principal of the Ahmadiyya Muslim Secondary School, Bo dilated on the aims and objects of the Ahmadiyya Jamaat He talked of the revivalistic activities of the Jamaat and the awakening that has taken place in the whole world.

Mr. Akhtar was followed by Muallim Musa Kamara who spoke about the upbringing of the children. Commenting on this speech the Amir Shahid remarked that not to give good training to the children was in a way killing them. He drew the attention of the parents towards their responsiblities in this respect.

Maulvi Khalil Ahmad Mobashir addressed the gathering on the beliefs of the Ahmadiyya Jamaat. He recited the verse Yoreedoona li-yutfi-oo Noor-allahi bi-afwaahi-him and told the audience that lies were being told by the opponents of the Jamaat in connection with the beliefs; "what wedo not profess is being ascribed to us". He further said, "Islam is our religion, the Holy Prophet Mohammad, sallallaho alaihi wa sallam, is our law giving prophet—he is the greatest and the noblest. He also referred to other beliefs and assured the listeners that the beliefs of the Ahmadiyya Jamaat were actually the same as given by the Holy Prophet Mohammad, sallallaho alaihi wa sallam. After some other brief speeches, Maulvi M. S. Shahid urged the members of the Jamaat to give a good example to the world and practically show to them that Islam is the best because it is most practical religion. He also called upon them to pay the instalments of the Jubilee Fund regularly.

The Conference was brought to a close with a silent prayer.

Maulvi Majeed Ahmad Sialkoti, Missionary in charge, Western Region,

reports that in order to speed up the preaching activities all over the country the Amir and Missionary in charge, held a meeting of the Missionaries which was also attended by the President, Paramount Chief V. V. Kallon and General Secretary, Alhaji M. K. Bongay. At this meeting a programme was chalked out for Circuit meetings. The Missionaries were reminded of their responsibilities and told to leave no stone unturned to achieve suceess.

The first Circuit Meeting was held at Rokundo (Western Area) where Maulvi Majeed Ahmad spent a week in preparation of this occasion. He toured the area in company of the local Missionary, Muallim Jibril Karim and not only informed the people of the area about this meeting, he also urged them to attend in large numbers. For this, the two of them had to walk on foot for miles and miles, and through the bushy areas.

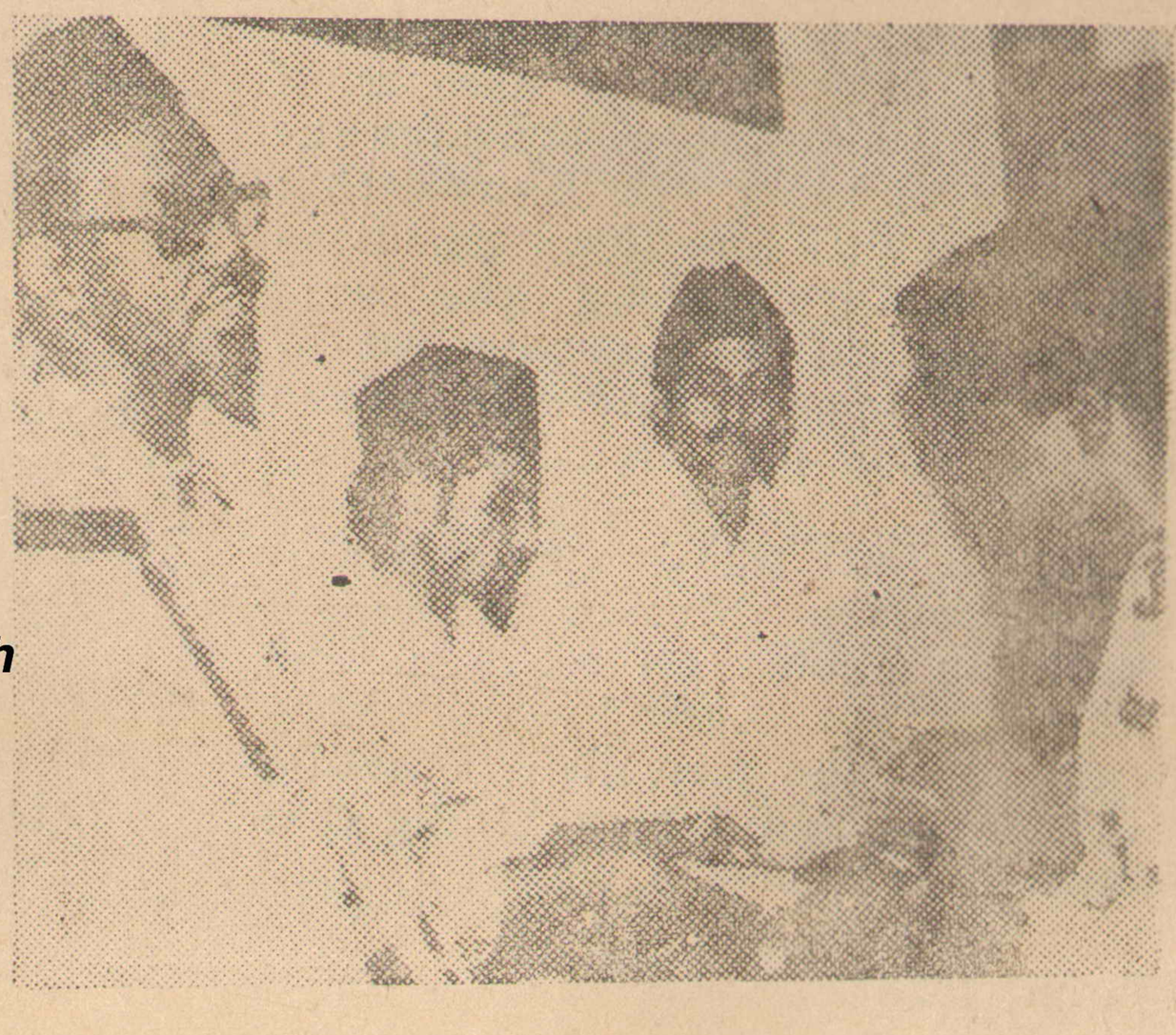
The arrangements for the Circuit meeting were supervised by Chief Umoru Sesay who also arranged for the feeding of the guests. Chief Umoru Sesay had joined the Jamaat in 1970 and had recently donated a large piece of land for the Mission Buildings. On this donation he was the proud recipient of a congratulatory letter from Hazrat Khalifatul Masih III.

The speakers at this Meeting included Maulvi Majeed Ahmad, Chief Umoru Sesay, Muallim Jibril Karim, Alhaji Bongay and the Amir who also presided over this function.

The second Cirduit Meeting was held at Goderige, a small inhabitation six to seven miles away from Freetown. The place is well known for fishing and it has a comparatively new Jamaat but an active one.

This Conference was addressed by Chief Alhaji Umoru Sesay, Maulvi Mohammad Siddiq, Amir and Missionary incharge some Missionaries and Mr. A. B. Kamare.

Mr. Muzaffar Ahmad, National Amir of the United States, is giving a prize to a student, of Sierra Leone—Mr. Yusuf Khalid Dorwie, at the Jamia Ahmadiyya, Rabwah.



مکرم مظفر احمد صاحب نیشنل امیر
احمدیہ جماعت امریکہ و سیرالیون کے
ایک طالبعلم یوسف خالد ڈوروی
کو جامعہ احمدیہ میں انعام دے
رہے ہیں۔

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Social Structure of Islam

Gist of a lecture delivered by Sabibzada Mirza Mubarak Ahmad which has since been published in a book form.

There are hundreds of instances in the life of the Holy Prophet, sallallaho alaihi wa sallam, which show his generous treatment towards all and sundry and which can be truly called a practical picture of the teachings of the Holy Quran in this respect. On the occasion of the Last Pilgrimage he addressed his Companions thus :

"O ye people, your Lord (Rab) is one and your father progenerator was also one. Behold ! No Arab has superiority over a non-Arab nor any non-Arab has superiority over an Arab. Neither anyone with red skin has superiority over any one with black skin nor any one with black skin has superiority over the one who has red skin ; the exception is based on Taqwa alone."

This Address of the Holy Prophet sallallaho alaihi wa sallam is very significant for being the basis and a proof of his generous treatment which extends beyond the circle of colour, race, country, nationality, civilization and culture.

There is another Hadees also which mentions the same thing in a some what different words. That Hadees contains the words و آدم من تراب and Adam was created from dust. How beautifully Huzur. sallallaho alaihi wa sallam, has pointed to the fact that man was created from dust is a very insignificant thing. If man keeps in mind his humble origin he can never indulge in pride and a basis can be found for international equality of mankind and brotherhood of all the men all over the world. It must be remembered that there can be no peace without equality and brotherhood.

The Promised Messiah, alahissalam, has also referred to this point and I should like to say that in writing this article I have kept the verses of the Holy Quran, the practice of the Holy Prophet, sallallaho alaihi wa sallam, and the writings of the Promised Messiah, alaihissalam, in view ; I have done so because the Promised Messiah, alahissalam has said in Khutba Ilhamiyya :

من فرق بینی و بین المصطفی ما عرفنی وما رای

He who makes a differentiating distinction between me and the Holy Prophet has not understood me.

Many a people consider this statement to be objectionable for they take it to mean (God forbid) that the Promised Messiah, alahissalam has put himself on the same pedestal as the Holy Prophet, sallallaho alaihi wa sallam, whereas it is quite clear from the wording of the statement that it means that he who differentiates between my teaching and that of the Holy Prophet, between the practice of the two of us has not made the least effort to understand us ; the fact is that whatever I say is only the revival of the teachings of the Holy prophet ; it is not a new religion.

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He has expressed the same idea in a line of his Persian poetry which runs thus :

من نیستم رسول و نیا ورده ام کتاب

I am neither a Messenger nor have I brought a Scripture.

In his book entitled Ar-ba'een (2) he says :

'I should like to make it known to all the Muslims, the Christians the Hindus and the Aryas that I do not take anyone in the world to be my enemy. I love mankind the same way as does a kind mother rather I love mankind more than a mother loves her children. I am only the enemy of the false beliefs which are as if they shed the blood of the truth It is my duty to be sympathetic towards mankind and my principle is to feel repulsion for falsehood, association of others with God, injustice, evil deeds and immorality''

All these examples show that the Islamic teachings of equality is so wide that it covers the whole world and it makes no distinction between one man and the other, in respect of their humanity.

(To be continued)

The following news-item is of great interest to all the Muslims all over the world. But it is of special interest to the Ahmadiyya Jamaat, for, when nobody could even think of this kind of things the Founder of the Jamaat the Promised Messiah, alaihissalam, was told by God how greatly Islam would spread in Russia. How true was the word of God can be judged by peeping into the future of Russia, the present of which is discernable from this news item.

(Pakistan Times dated 23-12-79)

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Holy Quran in great demand IN RUSSIA

ISLAMBAD Dec 22: The Holy Quran is among the most sought after book in the Russian book market today, according to American magazine 'News-week'.

In its perescope column, the latest issue of the magazine carried a story saying that a gilt-edged copy of the Quran that costs about 30 dollars in Cairo or Beirut can fetch as much as 1,500 roubles (more than 2,200 dollars) in the Soviet Union.

One of the reasons for such a high price, News-week said was that there were not nearly enough copies available for the country s 30 million Muslims.

It said most Soviet Muslims lived in relatively prosperous farm areas. "When Muslim farmers go to the market in Moscow, they seek out diplomats and students from the Middle East and offer money or a month's supply of produce for a (copy of) Quran", the magazine added.—APP.